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American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 9.)

Books in the Karen Language—Mergui.

The only printed books in their language, are three tracts—Mrs. Judson's Catechism, translated by Mr. Wade, with the commands of the New Testament as contained in the "View," "Sayings of the Fathers," a small tract containing acknowledged traditions and commands, which remarkably coincide with biblical history, and Mrs. Judson's Catechism versified,—both by Mr. Mason. There are in the Tavoy provinces about 250 Karens who can read.* The younger part of these generally show great earnestness in copying such other works as are prepared by the missionary, and not yet printed. The works which have been written or translated, and the printing of which is greatly needed, are as follows. Gospel of Matthew. Vade Mecum, containing passages of Scripture, with reflections for every day in the month, and embracing an extended view of the Christian religion. Hymn book, containing upwards of 120 hymns. Enlarged edition of the "Sayings" by Mr. Mason. Translation of Mr. Judson's View of the Christian religion, and translation of most of Mr. Boardman's Digest,—both by native Christians. A tract, consisting of Didactic and Hortatory pieces by native preachers. Mr. Judson's View of the Christian religion versified, by San Paulah,

* It will be recollected that they knew nothing of letters or books, till Mr. Wade reduced their language to writing, about three years ago.

a native assistant. Bible Class Questions on Matthew, by Mr. Wade. Brief Biographies of Joseph, and other Old Testament characters, by the same. Child's Catechism for Sunday schools, by Mr. Vinton. Lec-mo-pga or spelling book of the Sgau or Myettho. Do. of the Phwo or Myet-kyen, (the two dialects used by the Karens,) by Mr. Wade. Beside these there are a Grammar, by Mr. Mason, and a Dictionary by Mr. Wade, in an advanced state of preparation, and a considerable mass of manuscripts, for the use of present and future missionaries, which it is not intended to print; such as Customs and Demon worship of Karens—fables and legends, amounting to more than 100. Karen poems and traditions. Many letters from Karens, copied into a book, to shew the structure of the language. An extensive vocabulary of common things, in English and Karen. Another in Burman, Karen, and English, and a phrase-book for beginners, in Burman and Karen.

I was happy to find that the Christians here partook of the zeal of their transatlantic friends, in giving for the support of a preached gospel. A society has been formed, called "The Tavoy Missionary Society, auxiliary to the Baptist Board of Foreign Missions," which has been in existence four years. For the last two years it has supported four native assistants. It is sustained chiefly by the Europeans and Americans at the station, but several of the natives pay their regular monthly contribution.

I had the pleasure, in my voyage from hence down the coast, to be accompanied by Rev. Mr. Wade; and, after four days, arrived at Mergui.

The only European with whom we had intercourse there, was Captain McLeod the Commissioner, or acting governor of the province, who received us to his house with the utmost cordiality. He communicated with great frankness, many important facts, beside patiently answering an almost wearisome round of questions.

Mergui, or, as the natives call it, *Bike*, is beautifully situated at the mouth of the middle branch of the Tenasserim. This noble river has three principal mouths, and several minor ones. The principal mouth is that about four miles north, and receives, a few miles before it enters the ocean, the Byng river from the north. A fine island opposite the town, shelters it from the south-west monsoon, and makes it a safe though small harbor.

The site of the city embraces a high hill, surmounted as usual with conspicuous pagodas. Next to the sea it rises abruptly, and the houses of the English, which are erected on its summit, have a magnificent view of the lower town, the harbor, and the ocean. In the rear the hill slopes gradually, and is thickly built with native houses, on regular streets, sheltered from the sun by fine fruit and other trees, almost as close as in a forest. Among these the cocoa-nut, jack and papaya are the most frequent. The chief exports are the sapan wood, denee, (a species of leaves used in roofing houses,) mats, rattans, sea slug, tortoise-shell, and edible birds' nests. It was founded within a century by the Burmans. The ancient fortifications are still seen, though rapidly vanishing by the use of the bricks for other purposes. It is thus with the ramparts of all the towns in British Burmah, it being useless to retain extensive walls for a handful of men, which yet, if occupied by hosts of natives, might help them in resistance.

The province of Mergui has a population of 10,000, of which above 6,000 are in this town. Of these, thirty-five at this time are English, including common soldiers. This great scantiness of people in one of the first regions of the earth is owing to the intolerable government under which they have lived. Though the oppression was felt every where, and at all times, it was about twenty years ago unusually severe in this province under the viceroyship of Daing-woon, who was engaged in repelling the Siamese. The atrocities of this monster were incredible, and drove forty or fifty

thousand inhabitants from the province, besides the multitudes which he destroyed. In speaking to the Burmans, of hell, even at this day, no circumstance is so appalling, as to assure them that Daing-woon will be there.

The town seems to increase under the regular administration of justice, as it is now enjoyed through English authority. Formerly men were deterred from gathering round them comforts superior to their neighbors, or building better houses, for fear of exactions. Now they are secure in their earnings, and the newly-built houses are much improved in size, materials, and workmanship. There are none of those traps and trammels which embarrass courts in England and America. The presiding officer in each province, Amherst, Tavoy, and Mergui, sits as magistrate on certain days every week, and before him every citizen, male or female, may plead their cause, and have immediate redress, without the quibbles of pettifoggers. Everywhere, in British Burmah, the people are loud in their praises of English justice; but they are not yet reconciled to regular taxation. Though the Burman government or its oppressive agents took from them five times the amount they pay now, yet it was occasional—was obtained by dstraint, and consisted chiefly in labor, and they were not under the necessity of saving any thing against a certain day—a matter to which they have been altogether unaccustomed.

Here, as at Maulmein and Tavoy, I find numerous Chinamen married to Burman wives. They are at once the most valuable of the community, for all mechanical and mercantile conveniences, and the most pernicious for introducing and vending, wherever they go, *arrack* and *opium*. Without them Europeans would suffer many discomforts, and through them the natives are greatly corrupted. Their superiority in civilization and intelligence, to the various nations with whom they are intermixed in this country, is very striking.

Beside the usual quantity of pagodas and kyongs, there are four mosques, for the use of the Mussulman part of the population, and a popish chapel. About four hundred of the inhabitants profess to be Christians. They are all lineal descendants from the Portuguese. No converts, that my informants knew of, have joined the number from among the Burmese, except some who join in

order to be married to those who belonged before.

Mergui is erroneously put down as one of our occupied stations.* Ko Man-poke, who has long been printed as settled there, was merely there for six months. We have but one professed Christian in the place, and she a woman. Mr. Mason has been thrice through the town, on his way to the Karens up the Tenasserim, and the efforts he and his assistants have made, have met encouraging results. In this respect a very great change has been wrought, we trust, by the good hand of the Lord. Ko Ing was greatly persecuted, and could get but few hearers. He was reviled as he walked along the street, and some would even throw stones. At his death, the people showed no disposition to listen, and his wife, with the above-named woman, were the only Christians. His death robbed the mission of one of its most valuable assistants, and the subsequent marriage and removal of his wife, left the solitary widow to hold up a faint light, in a dark place. Now, the case is quite different. A large part of the people readily receive tracts and New Testaments, so much so, that when Ko Myet-la lately visited the place, taking one hundred and fifty Testaments and many tracts, all were gone in two days, without his going abroad to offer them. All were applied for at his lodgings, and received with many expressions of thanks. Not only did he thus impart the blessed truths to Burmans: the Chinese and Siamese hearing that he also had tracts in their languages, came for them; and he entirely disposed of a considerable quantity, sent by Mr. Jones from Bangkok. It is now easy to obtain a congregation of attentive hearers, though frequently some dispute. Not only do many listen, with apparent candor, but a considerable number seem really under serious impressions, and about twelve openly profess to have embraced the gospel. These have not yet been baptized, for want of opportunity sufficiently to examine and try them; but they are said to be steadfast, though much reviled by their pagan acquaintance. They are like sheep without a shepherd, and need immediate care. Moreover, they would probably form an encouraging church at once, if a missionary could be placed there. The

husband of the disciple above named, and an interesting daughter, are desirous of baptism.

Late circumstances have conspired with the above facts, to make Mergui now a favorable opening. A few years ago, the two chief ponghees came to an open rupture, and all the people took sides with one or the other. Great animosity and confusion prevailed for a long time, each party denouncing hell to the other. A few months ago, one of them retired to Tavoy, and there died.* His party have ever since utterly refused to worship the priests who remain, or make them any offerings, and, in fact, have almost ceased all their religious observances. These are now particularly ready to hear our preachers.

The fact, too, that Siamese Shyans live here, most of whom, [the men at least, speak Burman, and that on the Tenasserim, and its tributary streams, and on the coast below Mergui they have villages, one containing 800 souls, urges us to make early efforts here. If any of these Shyans should receive Christ, (and surely we may hope and believe they would,) they would be invaluable in carrying the gospel to their countrymen, who inhabit the hills and mountains from the Tenasserim to Bangkok. Tracts, &c. in this language can at once be had from Mr. Jones, and all things seem to be ready. The intercourse between [Burmah and Siam, so far as the natives of the two countries are concerned, is perfectly unrestrained, though no white man is allowed to pass the frontier.

Many Karens, too, are accessible conveniently by boat, from Mergui, up the Tenasserim and its branches. Matah village stands on an extreme branch of this river, accessible by water only to very small boats. Tenasserim city, once very large, but now containing a population of only about 250, is but forty miles up the river from Mergui. It is resorted to from different places, for gold dust, and would be an important out-post for a native assistant.

The islands on the Tenasserim coast are quite populous, and, as yet, have never been visited by Christian teachers. There are three large islands in one cluster, inhabited by Se-longs, without a written language, and in a very degraded state. These

* The mistatement was rectified in the last Annual Report.—ED.

* It was his body the ceremony of burning which, I have described.

would claim some of the time of native assistants from Mergui, and occasional visits from the missionary.

All these facts conspire to urge us to place a missionary here as soon as possible. In order to this, the man must be sent out, as no missionary on the ground can be spared from his present post. The place is as salubrious, perhaps, as any part of the earth; and the presence of the British officers secures nearly all the conveniences of housekeeping with entire regularity. The cost of living is less than at Maulmein.

Return to Maulmein—Missionary Conference.

Learning that Mr. Mason was at a village not far distant, on the coast, intending to remain a few days, and then come to Mergui for a passage home, I immediately sent an express, and had the pleasure in due time of welcoming him on board the cutter, with his ten or twelve coolies, who had been carrying his tracts and baggage in the jungle. His report of his journey of nine weeks will be deeply interesting to the friends of missions, and eminently exemplify the usefulness of native assistants.

The present period of the year on this coast, is the latter part of the dry and hot season, and is marked by occasional heavy squalls and showers. After these, there is about six weeks of clear weather, increasingly hot, after which, the monsoon changes to the southwest, with violent storms, and the rains set in for the next six months. In this return voyage to Maulmein, we have experienced three of these storms, accompanied by much thunder, each severely testing the power of our anchor and vessel. The rocky coast furnishes no harbor except Mergui, Tavoy, and Amherst; and the high mountains which skirt the shore, seem to draw together the utmost fury of the elements.

One of these storms experienced off Tavoy point, will be memorable to all on board. As night drew on, the thunder which had been growling on the mountains, grew more violent. It was evident we should have a hard blow, and the tide turning against us, we were obliged to anchor in an exposed situation. After dark, the wind and lightning increased, and we got topmast, gaff, &c. upon deck, and, paying out much cable, waited the issue, un-

easy. At length, it blew a hurricane, and the lightning kept up a glare bright as mid-day. It was but at intervals that it was dark, even for a moment. The light flickered constantly like a torching wind. We were in the very midst of the electric cloud, and the sharp cracking thunder was deafening. The little cutter pitched heavily at her anchor, and the loud roaring of the sea told what we should experience, if she parted her chain. We, however, left all in the hands of God, and were sitting in silence below, when a universal shout of terror brought us on deck—a ball of fire rested on the mast head! The consternation was universal. The captain and every one of the crew vociferating prayers, one to the Virgin Mary, another to Mahomet, &c., each in different language. They seemed frantic, and their voices rose on the tempest like the swelling wail of dying men. One declared it was the devil, and proposed to drive him away by burning a certain mixture to make a horrid smell. They seemed comforted, however, to see us confident, and fully aware of its cause. The Christian Karens were tranquil, but awe-struck, and lay on their knees with their faces to the deck, uttering prayer each for himself, in a low but audible voice. It was, indeed, an hour of great danger; but the good hand of the Lord was upon us, and our frail bark rode out the storm, which abated in its violence before morning.

Aside from the danger of navigating this side of the bay of Bengal, (except from September to March, when the weather is exceedingly fine,) the inconveniences are not small, at all times, arising from the bad construction and worse management of the vessels employed, and the annoying insects, &c. with which they abound. My little cutter is superior in all those respects to the Burman vessels, which I expect generally to sail in from place to place. I can stand up in the cabin, while in those one can only sit, and that on the floor. I have a little quarter deck which they know nothing of. And, in case of danger, we have an iron anchor, while theirs is but a piece of wood, shaped like a fish-hook. On the score of insects, too, I am informed that my condition is far better. In the latter point, however, I can by no means boast. Hundreds of ants, great and small, black and red, move in endless

files every where. Cockroaches flying and creeping, spotted, striped, and plain, walk over me, and about me, all night, but through mercy they do not bite, and are, withal, quite shy when there is a light burning, and so do not interrupt me when engaged. I now and then kill a forward fellow, but it is in vain to think of abating the nuisance, for their "name is legion." I have nice sugar-cane laid in a corner for the ants, to keep them away, but some of them are blood-thirsty, and bite me with all zeal. I sometimes watch a bold fellow, as he runs over my hand, and when he finds a suitable spot, he raises himself perpendicular, and digs into me, kicking and struggling, as if he would go through the skin. The spiders I kill without mercy, and busy enough they kept me, the first day or two. Some of them have bodies as big as the joint of one's thumb, and occupy, as they stand, a space as large as the top of a tea-cup. The mice nibble my clothes at night. I have seen but two or three centipedes, and succeeded in killing them; but there are, doubtless, more on board. But the mosquitoes! They are a torment day and night. I am comforted with the assurance that strangers suffer most with them, and hope they will not "make a stranger of me" much longer.

Among all these enemies, I have no auxiliaries, but two or three nimble lizards. These I carefully befriend, and they consume as many of the vermin as they can. But what are these among so many? Beside their services in the butchering department, they interest me by their sudden and adroit movements on the walls and ceiling, and, withal, sing for me every night, as soon as the candle is out.

The variety of costume on board, is striking. My man is from Madras, and wears, generally, nothing but a pair of calico drawers. The captain has nothing but a piece of check wound tight round his hips, and drawn up between his thighs. The owner's agent, or supercargo, is a Mussulman, and wears, beside the waist-cloth, a muslin jacket with sleeves, tied in front, so as to discover the left breast. The seacruil, a steersman, is a half blood Portuguese, and wears drawers, and a short shirt or jacket, of red calico. One of the sailors has a regular short gown and petticoat, and the other, short drawers only. The Karens wear nothing but a long shirt without sleeves, made of

substantial cotton cloth, ingeniously figured in the loom. The diversity in dress, is still greater in the towns, arising from the great mixture in the population. I have, however, already become so accustomed to it, that it ceases to excite attention.

We have one person on board, who excites my notice—it is a disciple, who before was a Karen prophet or juggler. He seemed struck with fear, when I sent for him into the cabin, to ask him some questions, and I got but little from him. He declared, that at first he felt impelled, he knew not how, to predict the coming of a deliverer in six months, and sincerely believed it. But when the lapse of that time proved him wrong, he became wilful, and deliberately endeavored to impose on the people's credulity in various ways, to keep up his influence.

By the utmost diligence in overseeing the boatmen, and taking advantage of every tide, and every breeze, I got back to Maulnein in mercy, the morning of March 30, the very day on which our Conference was to convene. We began our session accordingly, having present brethren Judson, Wade, Kincaid, Bennett, Hancock, Mason, Osgood, Vinton, Howard, Webb, Haswell, and Abbott. Every day, except the Sabbath, was diligently spent in the business, and, beside many important topics, which, though fully discussed, did not come to a formal vote, the following subjects were acted upon, beside minor ones:—The establishment of a seminary for native assistants,—its location—temporary preceptor—and course of studies and by-laws;—new fields of labor proposed and described—native schools—polygamy among natives, and the management of such cases in regard to applicants for baptism—reducing the size of the Burman character—the plan of giving English names to native children—boarding schools, and the best mode of their endowment. Considerable time was taken up in designating the new missionaries to their fields of labor. They seem to be as jewels, which each was anxious to seize. Every man felt keenly the claims of his station or neighborhood, and longed to see more laborers in what he deemed so promising a field. It was a noble strife of disinterested love, and so small was the reinforcement, compared with the admitted wants, on all sides, that it was difficult to decide where aid should

first be sent. I have added minutes of the numerous important discussions at the Conference, to copious memoranda previously obtained respecting new fields of labor, which, with such further information as I may collect, will form a future chapter.

On the first Lord's-day in April, I preached to the brethren and sisters by vote of the convocation. We met in the new and unfinished chapel, built for the native church. We occupied but a small part of the building, and were, indeed, a little handful; but when I reflected on the recent origin of the mission, its small beginnings, and its various dangers and hindrances, the company before me was a most refreshing sight. Here were twelve missionaries, besides Misses Gardner and Macomber, and the missionaries' wives. Elsewhere in the mission were four evangelists and a printer, not computing those in Siam. The text was "Glorify ye the Lord in the fires," and every heart seemed to say amen, as sentence after sentence came forth. It is sweet preaching to greedy listeners, and long had most of these been deprived of the refreshment of sitting under a gospel sermon. Mr. Judson had not heard a sermon in English for fourteen years.

As my eye rested on this loved little company, it was sweet to contemplate the venerable founder of the mission, sitting there to rejoice in the growth of the cause he had so assiduously and painfully sustained. His labors and sufferings for years—his mastery of the language—his translation of the whole Word of God—and his being permitted now to be the pastor of a church containing over a hundred natives, make him the most interesting missionary now alive. What a mercy that he yet lives to devote to this people his enlarged powers of doing good! And, we may hope he will very long be spared. His age is but forty-seven—his eye is not dim—not a gray hair shows itself among his full auburn locks—his moderate sized person seems full of vigor—he walks almost every evening a mile or two at a quick pace—lives with entire temperance and regularity, and enjoys, in general, steadfast health. May a gracious God continue to make him a blessing more and more.

(To be continued.)

Karens.

JOURNAL OF MRS. WADE.

(Continued from page 14.)

Temperance Churches—Pyee Khya—Baptisms.

Matah, Feb. 25, 1836. This has been a day of much peace and rejoicing in the assembly, as several more hope their sins are forgiven. A number, however, are still inquiring the way to Zion, and appear to feel penitent. Two women, one forty, and the other fifty or sixty years of age, are very interesting inquirers, and we hope they are not far from the kingdom of God. Two fine young men from rather a distant village, whose parents and friends, (with the exception of a married brother,) are bitter opposers to religion, came to attend our meeting and ask for baptism. They say that while they have been engaged in clearing off a lot to sow their rice, they have felt that they were great sinners, have talked together, and prayed together, and given up all their old customs and pleasures, that they might become Christians; and felt that they had got new hearts, and that, through the sufferings of Christ, their sins were forgiven. They asked for baptism when they first arrived, but to-day they came forward, and both said that they had seen and felt their sins more deeply in this meeting, than they did at first, and in hearing more about Christ felt great peace and joy. One of them said he wanted to go home and exhort his parents and friends to come to the Savior. They both say they will bear beating or any thing else, from their father, rather than touch a drop of ardent spirits, or assist in any way in making it. All the Karens, before becoming Christians, are in the habit of making ardent spirits, and drinking with their whole families "moderately," and often *very immoderately*; but they renounce it entirely on receiving baptism, so that our churches are all strictly "temperance churches." This evening the women above mentioned came forward, and offered themselves in prayer to the Savior, after which, four prayers were offered in their behalf. During the intermissions of the meetings several of the leading members of the church spend the time in visiting from house to house.

26. Had a solemn meeting at an early hour this morning, and spent the

afternoon and evening in examining candidates for baptism. This is a very interesting and instructive exercise for the church and inquirers. The eldest woman mentioned yesterday, is now happy in feeling her sins forgiven, and we rejoice over her as one called in at the "eleventh hour." I think the work of grace was begun in her heart last rainy season, but *she* could not feel her sins forgiven until yesterday. Just at dark we received letters from br. Mason and the Karen assistants, dated Pyee Khya, a place which Mr. Wade visited with Mr. Mason last year, when they left a preacher and a young school teacher, whose labors seem to have been much blessed of God. Mr. Mason says, he has just baptized thirteen, and there are many others who appear well. Mr. Wade has baptized three more, who have arrived here from that place, besides the "young school-teacher;" and five or six more who are now asking for baptism, we trust are "truly born again."

27. Had a solemn and interesting meeting at daylight this morning, and the remainder of the day was devoted to the examination of candidates for baptism. These seasons of examination have been uncommonly interesting, as nearly all the candidates have experienced a deeper work of grace upon their hearts during the protracted meeting, though they date their hope in Christ, back several months, or a year or more.

Sunday ev. 28. The meetings to-day have been full of solemn interest, and the tears shed by those on the anxious seats were, we trust, tears of penitence. In the cool of the evening a large concourse of Karens proceeded down to our beautiful waters, singing as they went, the sweet songs of Zion, "in this strange land," and twenty more lovely converts were buried with Christ in baptism, making forty-four baptized during the three months we have been here. Twenty-seven or twenty-eight more, are still asking for baptism, but, being obliged to leave this church here in the wilderness for eight or nine months in the year, with only native teachers, we feel *extremely anxious* lest any should be received into the church, whom Christ has not received. We have also a lovely number of children from five to twelve years of age, with a few older persons, who profess to have entertained a hope in Christ during the protracted meeting. All these are placed under the particu-

lar care of the church, and we pray that the tender lambs may be carried in the bosom of the great Shepherd.

Church Discipline—Schools—Native Assistants—Number of Church Members.

March 1. This morning we met to consider the case of the two offending members of this church, who have been suspended from all its privileges for the last four or five months, and happy were we to find abundant proof of sincere repentance and sorrow for their sin. About one hundred and fifty members of the church were present, and I believe all rejoiced over the returning prodigals. This is the only case of church discipline, or even serious reproof, which we have had to administer, during our stay here last year or this; but, considering the state of morals in all these dark pagan countries, and the length of time we are obliged to be absent from these churches in the forest, we cannot always expect to get along so smoothly. We may, however, rejoice in the grace which has been thus far given to these dear Christians, and hope in God for the future. Much feeling has been manifested the last few days respecting our leaving this place, which we must do immediately after next Sabbath, as we are to spend one month with the little church in Toung Byouk, *far distant* from this, before the rains commence; but we can scarcely think of leaving these dear lambs without shedding tears.

A member of the church who lives about six miles distant, and had with his family been here attending meetings for the last eight or nine days, just now came in to take his leave, and observed that he was in haste, as he had just heard that the tigers had come and destroyed all his fowls, during his absence, and that the Burmans had plundered his house. And "there," he added, "I left my *testament*, which makes me so anxious; if I find that safe, I will not mind the rest." His testament is in Burman, which he can read a little.

3. About one hundred and fifty attended the female meeting this morning, and the season was peculiarly interesting, on account both of its being the week of preparation for the "communion," and the last time I can meet with them this season. Besides several prayers, the time was spent in confessing our sins to each other, and renewing our resolutions *to live wholly to God*,

and try to do all his blessed will. We are now making arrangements for a day school here, for the girls and very small boys, while the larger boys are to go to Tavoy, and spend the rains with us, the same as last year. Ten weeks of the time since coming to this place, Mr. Wade and myself have had a class of young men under instruction for assistant preachers, and school teachers, and we feel every month more and more the importance of instructing our assistants; but what shall we do? We must spend the dry season in the Karen villages, and take care of these infant churches, and then, if br. Mason devotes the rainy season to translating the New Testament, and Mr. Wade and myself spend our time in teaching Karen schools, what will become of all the thousands of precious souls in Tavoy, and the surrounding villages? Shall they be left in this day of gospel light, without *one effort* to save their precious souls? When will our brethren at home come and help us?

One aged member of this church has lately entered into her rest, and the two suspended have been restored, so that the present number of members is 230, all in good standing. 173 of this number live in this Christian village, and the remainder live in five small villages around us.

6. Have just finished the laborious duties of the week, as it is our custom to converse with every member of the church separately, and give such instructions as their particular case may require, preparatory to receiving the Lord's supper. We have much reason to bless the Lord for the grace bestowed upon these dear disciples, and with feelings inexpressible, we say with the Apostle, "Now *we live*, if ye stand fast in the Lord."

Parting Interview—Return to Tavoy.

Sunday ev. 7. Have just returned from the zayat. We met one hundred and twenty dear Karen brethren, who had assembled to commemorate our Savior's dying love; and, knowing that we must leave them on the morrow, it was a season of tender interest not to be described. After the communion, I proposed a meeting, to give my parting instructions to those who entertain a hope in Christ, with the *young converts*, and those who profess to be seeking an interest in Christ—when between seventy and eighty assembled. Many of these were but children, and the sea-

son I shall long love to remember as one of the most interesting of my whole life. O, carry these precious lambs in thy bosom, thou great Shepherd of the sheep!

10. On Monday morning, after packing up our few clothes, &c. the gong beat, and we repaired to the zayat, which was filled, where we prayed, and sang, and rejoiced, and wept together, and then bade farewell to those poor, simple, ignorant,—but pious, devoted, beloved brethren. And as we passed out of this dear village, we naturally exclaimed, from the fullness of our hearts, "What hath God wrought?" Truly, "the wilderness and the solitary places begin to bud and blossom as the rose."

Between fifty and sixty of the Karen Christians had begged permission to accompany us to Tavoy. After traveling about six miles, we passed a few houses, which were the last we should see before entering the great forest. The people called out to us, as we passed, to be careful how we slept, for tigers came around their houses every night. A little before sunset we spread our little tent by the side of a stream of water, and, after singing, and commending our souls and bodies to God, the fires were kindled around, and we slept in safety until about two o'clock, when we were suddenly awakened by the sound of tigers, at which the Karens started up, rekindled the fires, and watched until near day, when we all set out on our tedious march over the mountains. Soon after light this morning, we met two Burmans from Tavoy, with a parcel of American letters, with a note from sister Mason begging us to return immediately from Matak to Tavoy, as Mr. Malcom had arrived from America, and felt unable to visit Matak. Could our dear American friends have seen us toiling up those rugged mountains, and climbing over those rocks and precipices, under an almost vertical sun, and then have seen us sitting down now and then to rest, under the shade of a tree, and forgetting all our fatigue in the pleasure we derived from reading at each time one or two of their kind letters, surely they would feel repaid for all their trouble in writing us. On Tuesday evening we reached a little zayat built by one of the Karen Christians, and on Wednesday, setting out at the dawn of day, we reached Tavoy about ten o'clock, P. M. in health, having been absent above three months. And now

our hearts are strengthened and rejoiced by meeting our dear brother Malcom, and hearing of the arrival of the new missionaries.

Sunday ev., 13. Our Karen Christians have been *very much* gratified by Mr. Malcom's instructions, and we trust they will long remember his visit.

Excursion to Toung Byouk.

14. Mr. Wade has to-day left us to visit Mergui with Mr. Malcom, after which, with Mr. Mason and Mr. Abbott, he is to go to Maulmein, to attend the meeting of the brethren, so that the poor Karens at Toung Byouk must be deprived of their promised visit of a month, before the rains. I cannot refrain from tears when I think how that little church will feel the disappointment. I intend to set out for that place to-morrow, with three or four native assistants; and br. Abbott has consented to accompany me, and spend two or three days with the Karens, as Mr. Wade thinks he might baptize a few who have been long waiting for the ordinance,—if they appear well. Then, too, he can administer the Lord's supper. The church have not received it since last year, and neither Mr. Wade nor Mr. Mason will now be able to visit them until after the rains.

18. Left Tavoy in a boat with br. Abbott, Tuesday noon, and, proceeding down the river and across the little bay, and then ascending Toung Byouk river, spent Wednesday night in a little village, where we told the people about Jesus, and pray that it may not be in vain.

On Thursday morning we proceeded up the river with difficulty, on account of the rocks and rapids, but passed safely until within half a mile of the landing place, when the boat struck so violently upon a rock that we looked to see her fill immediately with water. Through mercy the boat sustained the blow, and the tide rising a little, she soon floated off, and we landed in safety. At evening we again told the poor people of the way of salvation, and at daylight this morning set off for the Karen villages. After a fatiguing walk over a lofty and cragged mountain, we arrived at this place, (Toung Byouk,) about noon. Here we found a good *zayat*, and a few kind-hearted Christians happy to see us.

19. Had a pleasant season at worship last evening, the few Christians being much pleased to see br. Abbott,

and hear of the arrival of so many new missionaries. Two Karens from a distant village, who were baptized about two months ago at Matah, have just arrived with their wives and little ones, three days' journey through the forests, to receive instruction. I asked one of the females, (who looked delicate and sickly,) if she did not get discouraged on account of the heat of the sun, the badness of the roads, and the fatigue of bringing her child all the way. "O no," she replied, "I kept thinking of heaven, and that I should now be able to become a *full* disciple of Christ, so I was cheerful *all the way.*" This morning we had a meeting of the church, preparatory to the "communion," and another of the same nature this evening, and rejoice to find this little handful of Christians steadfast, and some of them growing in grace. Two, however, have not come to the meeting. One who lives eight or ten miles distant, is reported sick, and the other was told some time since, by some Burmans, that the government had "sent off all the Karen Christians from Matah in a ship to be sold for slaves." This report sadly frightened the poor ignorant man, so that he has not been near us. We shall, however, look after both.

20. In the cool of this morning, we had a pleasant season of worship, which these poor ignorant disciples seemed much to enjoy. The two women mentioned yesterday from a distance, being very anxious to be baptized, and br. Abbott being obliged to return early Monday morning, I have spent considerable time in conversing with them, and, though very ignorant, I have good evidence that they have been "born again." Another young woman, the daughter of Christian parents, who lives eight or ten miles distant, is also begging for baptism, and says, Mr. Mason promised her that when we arrived we would bring her case before the church. As she appears well, we appointed a committee of two of the leading members here, and two of my assistants from Matah, to examine them, and question their friends *closely* as to whether they were living as becometh the gospel, &c. &c. At three o'clock we again assembled, when the committee reported, that after prayerful examination they were led to believe that the three candidates were sincere Christians, and had for a considerable length of time been trying to live according to the rules of the gospel.

The church, Mr. Abbott, and myself, then spent about an hour and a half in examining each one separately, after which they were unanimously accepted, and we proceeded (singing) to the water, where they were buried with Christ in baptism. At early candle-light twenty dear Karen Christians were seated around us, to commemorate the Savior's dying love, and while br. Abbott administered the ordinance, I felt that our divine Redeemer was in the midst of the little circle.

21. This morning br. Abbott left us at an early hour, in order to attend the meeting of the brethren at Maulmein. May the Lord reward him for his kindness in accompanying me to this place. My spirits have been refreshed by his conversation and prayers, and these dear Christians will long remember his visit. My two assistants and one of the Christians here, have been spending the day at a village six or eight miles distant, where they met some violent opposers; but a few listened attentively, and promised to visit me.

22. Had an interesting female prayer-meeting this morning, at which several of the brethren were present, they having obtained permission of the sisters to sit and listen, so that while instructing mothers how to discharge their duties as mothers and wives, I had also an opportunity to speak to their husbands and fathers. My assistants visited another village to-day, and were pleased with the attention with which the people listened to the news of a Savior. About noon, the native brethren mentioned as absent last Sabbath, arrived, bringing little presents for me. They were baptized about two months ago by br. Mason, and appear very ignorant, and rather afraid of me. At evening, however, when the assistants returned, they appeared more at ease, and talked like Christians. One of them, however, confessed, that he had drank a little spirits now and then, since he was baptized, but appeared penitent for the dishonor he had brought upon the cause of Christ, and promised not to taste another drop. His wife and all his friends around him are haters of religion, and lovers of *strong drink*. This is the first instance I have known, of a Karen Christian's tasting a drop of ardent spirits since our arrival at Tavoy, though all the Karens drink *before* becoming Christians.

23. To-day my two assistants set out with the two Christians who arrived

yesterday, to visit their families, and the villages in that region. I have had a good number of visitors daily, since we arrived here, both Burman and Karen, and this evening I had an unusually large and attentive audience.

24. Have had fewer visitors to-day than usual; but the Christians, and those who are asking for baptism, appear much gratified when I have more than usual time to devote to them. I teach them on the plan of a Bible class, regularly morning and evening, after which one of the number prays in Karen. With individuals I converse at other times in the day, as their cases seem to require.

26. Have had quite a number of visitors the last two days, and have spent some time in instructing those who have asked for baptism. There are six who truly appear to have been "born again." The church members also listen with very strict attention to the instruction they receive. This evening, my two Matak assistants returned from a tour of three days among the villages around, where they met with some pleasing encouragement, and some bitter opposition, especially from moderate drinkers of ardent spirits.

27. Had an interesting assembly to-day, but a few moderate drinkers would not bow down nor worship the Lord of heaven and earth. May the blessed Holy Spirit descend and bow their hearts! Three or four, who have been so long asking for baptism, feel very sad on account of being obliged to wait eight or ten months longer, for Mr. Wade or Mr. Mason to come and baptize them.

28. The assistants visited a family not far distant, who will not come to us to listen to the word of life. But ardent spirits is their god, and after their idol they are resolved to go. Two others, however, listened with deep interest. One of them is a respectable and intelligent Karen, who had come three days' journey on his way to another village to purchase salt. But hearing from the assistants, of a Savior, for the first time, he listened with intense interest, and allowed his party to go on and purchase salt without him, while he listened to the glad news of salvation.

29. The man from a distance mentioned yesterday, has been very attentive to-day, and we have had many strangers to visit us, some of whom listened with the utmost interest.

31. Have still many inquirers, and

to-day have had another very interesting conversation with the wife of a drunkard, and bitter opposer to the gospel. She has been a frequent visitor, and we hope her mind is truly under right impressions. Being the mother of a large and interesting family, we feel much solicitude respecting her. She says, she fully believes in the Savior and prays to him daily.

The Christian from a distance who was mentioned as having fallen by drinking, is now here again, and is, we trust, truly penitent.

April 2. Have taken leave of the inquirers, &c. at the Karen village, eight of whom seem resolved to seek the Lord, and the Christians seem very grateful for my visit. The three baptized have returned to their villages rejoicing. The Christians have accompanied me to this place on the banks of the river, where we are to spend the Sabbath, before returning to Tavoy.

5. After giving a solemn warning, in the name of our blessed Master, to several bitter opposers, both Karens and Burmans, we spent the remainder of the day (Sabbath) very pleasantly with the Christians, and on Monday, after an affectionate farewell from those dear "lambs of the flock," we turned our faces towards Tavoy, where we arrived in safety this evening, having been absent twenty-two days. May the Lord forgive all the sin which he has seen in connection with our poor labors, and bless the truth which has been thus communicated, for his own blessed name's sake.

Burma.

EXTRACTS FROM THE JOURNAL OF MR. WEBB.

In the early part of February, 1836, Mr. Webb made a short tour to the neighboring villages of Mya-geh, Kum-oo, Yua-thut, and Kotte-yah, situate on the river, and containing in all about 500 houses. He returned to Rangoon in season to be present at the great festival, near the close of the month, and proceeded thence to Maulmia, to attend the general meeting of the missionaries, as mentioned in our number for December, returning April 9. During his absence Ko Thnh-a, the native pastor, visited several Karen villages, and baptized 29 Karens. Mr. Webb had also baptized two Karens

"of good promise," at Rangoon, previous to May 28.

The following notices were made during his tour above-mentioned.

Feb. 2. A writer called, who has visited me once before, and boasts that he understands the Chronicles of the Burman kings better than any other man in this vicinity. When he entered the *zayat* to-day I was speaking to a blind Shyan, whom they call Sa-yah-gyee, (great teacher,) of the impossibility of meriting any thing by making offerings, since we should offer to the Lord that which is his own, for he made all things. He replied, "The Burmans do not say that God made any thing."

3. Three elderly and rather intelligent men came in, and spent most of the day. One of the questions discussed was, How can the Myenmo mount hide the sun at night, as the *betagat* says it does, when that mountain is north, and the sun rises and sets in the east and west, and sometimes even south of those points? The disputant, to get rid of the conclusion which most of the assembly showed that they saw, by a hearty laugh, said, "O, the Myenmo mount has four sides; if the sun comes out from the east side of the mountain, it rises from the east, does it not?" Another said, "The sun is so far from us when in the east and west, that its light cannot reach us."

A Pong-na (Brahmin) astrologer, of good mind, who like many of his caste receives money for telling fortunes, called. He attempted to ridicule the idea of an eternal God, who had simply a *spiritual* existence, and asked, "How can we know anything of such a God? We cannot see, nor feel, nor hear him." I replied, We know God, though purely a spirit, as we know each other's spirit. We who are here conversing, 'cannot see, nor hear, nor feel' each other's spirit, but we all believe that every man here has a spirit, and after a short acquaintance I judge of your spirit, and you of mine, whether it is good or bad. So, too, we learn of God, and judge of his character. Nor is it necessary that a spirit should be connected with a body in order to exist. You and the Burmans believe that some of the Brahmas exist without a body, and you all believe, too, that when we die, these bodies will moulder away to dust, and that until we enter another body, we shall be nothing but spirits. He said, "The eases are very differ-

ent; we can see the spirits of men, we see them in their eyes, we see them in the whole man." A strong altercation here took place between him and several of the principal Burmans on the definition of spirit. His definition, they said, included the body. I left it to themselves till the astrologer arose and said he should get no money by disputing there, and left us.

4. One of the old men spoken of yesterday, said to-day, "One of your books says there is no Myenmo mount; how do you know?" Vessels of various nations go every year where the betagat says the Myenmo mount is, and it is not there. "But do they arrive directly under the north star?" No. But they reach within about forty uzinas,* and the Myenmo mount is, you say, more than 84,000 uzinas in diameter. Now, half that distance would be more than 42,000 uzinas. When a ship arrives, therefore, within 42,000 uzinas of the north pole, it would meet the foot of the mountain. But they have often been within 40 or 50 uzinas with ships; and yet no such mountain appears. "But if they have never reached the pole, who has been there to measure the distance?" I explained the manner of measuring at sea by the sun, moon, and stars, and by the log-line, and showed him a chart of the world, in which I had noted our daily situation on our way out from America. I told him of Capt. Town's foretelling our arrival at the Cape de Verds, at Tristan d' Acunha, and at Juggernaut pagoda; that he knew all this by correctly measuring, otherwise he would be as likely to arrive at Rangoon as at Calcutta, and that thus they measure their distance from the pole although they have not arrived there. "Astonishing!" says a bystander, "these foreigners are never idle. See, while sailing on the great ocean he even marks where he is every day!" Another,—"He says that all this about geography does not come from their scriptures: our betagat says that the Sam-boo-de-ba island (eastern continent) is 10,000 uzinas across. They go and see with their own eyes, and measure, and they say it is but 600 uzinas long, and 350 broad. They note things as they find them, and not as the books say."

5. The old man came again to-day. Said he was interested in what I told

him yesterday, it was all new to him. He spent as usual most of the day at the zayat. In the afternoon the old man's son and a son of the governor of the village spent an hour in the zayat in buffoonery, the first instance I have ever seen of the kind, for the Burmans are generally respectful. One young man, in the midst of all their folly, continued reading aloud, as Burmans always do, from a book of extracts from the Scriptures. When he read of the resurrection of the Savior, he stopped and said, "Hear this. The teacher said that the Lord Jesus Christ is the Son of the eternal God. If you ask how we may know this,—this book says, that he was put to death, but after three days he arose from death, and preached to the people forty days, and then publicly went up to heaven. Men do not do that." When I left the zayat he requested the book, and the next morning met me early at the zayat, said he had finished the book I gave him, and wished to exchange it for another; but he would read it through once more first.

EXTRACT OF A LETTER FROM MR. OS-
GOOD, DATED MAY 13, 1836.

In my last communication I informed you that I was on the point of making an excursion into the country for the purpose of distributing tracts, and to try the effect of travelling upon my health, which had become very poor. I was absent from home a little more than three weeks, visited between forty and fifty towns and villages, and travelled in all about two hundred and twenty miles. The excursion was one of much interest to me, and I trust attended with some good. The effect upon my health was upon the whole favorable, but it is not yet sufficiently confirmed to admit of close application to study. I have now made arrangements to resume my labors in the printing department, and devote as much time to study as my health and other duties will allow. You will probably have learned before this reaches you, that br. Hancock is to proceed to Bengal to superintend the cutting of punches for a fount of type of smaller size. This is an object of great importance, and a more favorable time will not probably occur for its accomplishment.

In addition to my labors in the printing department, I shall for the present labor, as much as my health will permit,

* A uzina is about 12 1-2 English miles.

for the English church, in which an interesting state of things now exists. There are at this time a goodly number of inquirers, and several who are candidates for the ordinance of baptism. You will learn from other sources, that at the request of the church, with the advice of Mr. Malcom and the brethren in the mission, I have received ordination to the office of evangelist, and am to be the acting pastor of the English church. I deeply feel my incompetency and unworthiness; but trust in God, who is able to use the weakest instruments to bring to nought the counsels of the wicked, and advance the interests of his kingdom. May I not hope to have an interest in your prayers, while I in great weakness attempt to labor for God?

EXTRACT OF A LETTER FROM MR. HASWELL, DATED AMHERST, JUNE 11, 1836.

You have probably learned before this, that at the convention of the brethren at Maulmein in April, we were appointed to labor among the Peguans. With regard to this people, I presume you have from Mr. Judson, and other missionaries, learned more than I am at present able to inform you. It is my intention, however, after the close of the present monsoon, to visit their villages as extensively as I am able, and obtain all information with regard to them in my power; and, as far as the Lord shall give me utterance, to proclaim to them "the unsearchable riches of Christ."

In view of the probability of this field's being assigned us, we commenced the study of the language immediately after our arrival; and were expecting to remain at Maulmein pursuing it, during the present rains; but the small-pox prevailed there to such an extent, that, as Mrs. Haswell had accidentally left America without being vaccinated, it was thought advisable for us to make Amherst our place of residence for a season. Accordingly, we removed the last of April to this place, and rented a small Burman house.

After becoming more acquainted with the place, and learning that it is the most central for the Peguan population, and the most healthy of any at which I could locate, with the approbation of Mr. Malcom and the brethren at Maulmein, I have built a

house, in which we are now comfortably situated. For the first time in our lives, we are separated from the society of Christians. Though we very sensibly and deeply feel the loss, yet we are happy, from the conviction that we are in the path of duty; and from the prospect of soon being able to point those, who all their lives have been blinded by ignorance and gross superstition, to the Savior of sinners.

The population of Amherst is 1600—mostly Peguans; and there are Peguan villages all around it—some very near.

We have a native assistant, who daily goes from house to house, preaching and giving books. He thinks two or three are beginning to inquire after the truth. But few take books, as they do not read Burmese, and there are not yet books printed in their language. We anxiously look for the beginning of a good work, though the efforts are, and must be, for a long time, *few and weak*. But our *hope* is in God; and our earnest prayer is, that *He* will bless the seed sown in weakness, and cause it to bring forth an abundant harvest—that it may be manifest to all, that "the excellency of the power is of God, not of man."

Arracan.

EXTRACTS FROM MR. COMSTOCK'S LETTER, DATED APRIL 2, 1836.

A brief notice from the subjoined letter was given at the commencement of the accompanying Journal, at p. 288 of our last volume. The following extract respects the

Mission School.

A convenient school-house is completed, and we have commenced instruction both in English and Burman. A considerable number are anxious to learn English, and as there are no books of truth, either in science or religion, in the native language, we think it advisable to encourage and assist them. If a few are educated, they may teach others, prepare school books, &c. &c. The English department of the school was commenced twelve days since, with three scholars. We now have fourteen, two of whom are girls. The native department was opened six days since, and now contains seven scholars. More are promised to both schools, but how many will come, it is impossible to say. We have the scholars with us an hour and

a half on the Sabbath, to receive religious instruction, and last Sunday, although they were not directed to remain at worship, they staid of their own accord. I do not like to alarm the prejudices of the people by commanding the children to attend worship, but presume they will generally do so. Mrs. Comstock intends to have the charge of the schools; but I am now assisting in the English department, as there is a great deal of fatigue and trouble attending their commencement.

Having alluded to Mr. Simons's transference to Ava, Mr. Comstock urges, as follows, his

Need of Fellow-laborers.

I have been left *alone* to occupy a territory several hundred miles in length, and averaging something less than fifty in breadth. During the last cold season, it will be seen, I travelled some, indeed as much as I could, but how little was it possible for me to do! Loud cries reached me from Aeng, a hundred miles north of this, from Cheduba, as far to the south, from Ramree, with its more than six thousand inhabitants, and in truth urgent calls for help pressed upon me from all directions. What could I do among so many? I have spent a few days, where I should have spent weeks, and to many important places I have not been able to go at all. I have, however, travelled enough to see something of the destitution of this long-neglected province, and I can most truly say that the harvest is plenteous. O, that there were laborers to enter in, and gather fruit unto everlasting life.—Two circumstances render Aeng a very important place for missionary labor. Multitudes of traders from Ava and all parts of Burmah, resort there during the cold season, as it is near the boundary, and on the great pass from Ava, &c. to Bengal. And great numbers of the Arracanese pass through there, at the time of the annual pilgrimage to the footprint of Gandama, which is a few days distant on the Burman side. The two villages are also large, and several smaller ones are near. But the place is very unhealthy for Europeans and probably the wisest course would be to have a native assistant located there as soon as possible, and to let the missionary from here spend a few weeks there when it is most thronged. It is distant from here two or three days.—I have remained in the old school-house at

Kyook Phyoo, since coming to the province, because I was not able to decide whether this was the most eligible location. My opinion now is, that this station should by no means be given up. Four considerable villages are within fifteen minutes' walk of my house, and six within half an hour's distance. Several others can be visited in a day, returning home at evening, and several thousand inhabitants can be visited in a tour of a few days. The instructions and tracts which are given to the crews of Burman boats, may do much good. The place is also visited by a good many from different parts of the province, &c. It is decidedly healthy, and, in connexion with Aeng, must be considered, I think, a very important station. Ramree is itself a very large town, (the largest in the province,) and is surrounded by populous villages. A day or so distant is the island of Cheduba, with a population of seven or eight thousand, and other considerable islands are within a day's travel. Certainly a missionary should be stationed at Ramree, and that immediately. The Sandoway district, at the southern extremity of the province, contains about 25,000 inhabitants, and how shall they hear of Him who alone can save from hell? Surely a family should be located in that district. The Akyab district is much larger than any other. Its population is, I believe, about 125,000. Here is a missionary under the patronage of the Serampore brethren, with three or four native assistants. More laborers are greatly needed in that district. The Kyens and other hill tribes are quite numerous, and who shall go upon the mountains to seek these lost sheep and bring them into the fold of Christ? O, what can one missionary do among the perishing thousands of Arracan? Calls for help are numerous and pressing. "These are good words," say the people, "but we live far away, and have no Jesus Christ's teacher to tell us how to escape eternal hell." Said some men whom I met at Ramree, "We want to talk a long time with you, and can you not come and spend a few days at our village; it is large, and the people know nothing about the religion of Christ." But no, the people must cry for "pity, and a Jesus Christ's teacher," in vain, there is none to respond to their entreaties, and go and break to them the bread of life. But I must not say all I feel on this subject. We hope to hail some of the

passengers of the Louvre * as fellow-laborers in Arracan, but presume that more will be greatly needed here by the time that others arrive from America. The need of laborers, is seen and felt by others, as well as myself. A pious lieutenant in the civil service, told me some time since, that he should use his influence to have a church missionary come down from Calcutta immediately. The bible, tracts, &c., are all ready in the native language, and the only need is for laborers.

Mr. Comstock adds,—

The English officers in the province are all very cordial, and willing to do what they can to aid our missionary efforts. The pious sergeant, who has been to me a valued Christian friend since I came here, died in peace a few weeks since. We are now in quite comfortable health, and have abundant reason to speak with gratitude of the kind dealings of the Lord toward us.

Chinese.

EXTRACTS FROM THE JOURNAL OF MR. DEAN.

(Continued from p. 241, vol. 16.)

Bankok, March 1, 1836. I am receiving from two to ten or fifteen new patients daily; but by directing those who do not require daily attention to come once in two or three days, I seldom have more than thirty or thirty-five, or less than fifteen, in a day. Nearly half of my present patients are from the junks. One man who was brought from a Hainan junk about two weeks ago, with the whole surface of one foot ulcerated, is now so far recovered as to be able to walk with little inconvenience. His cheerful countenance as he came to me this morning, for the privilege to go and visit his friends on board the ship, exhibited quite a contrast to his down-cast appearance when brought here. He is a young man of about twenty years, of good natural talents, and can read. I have taken pains to give him all the means of religious instruction the circumstances would allow, and hope he may carry some ideas of Christ to his native land.

2. We have to-day experienced a distressing fire, which consumed the Pra-klang's bazar, with some surrounding buildings, leaving three or four

acres of ground a smoking waste, which yesterday was the residence of hundreds. During the fire a strong wind with an entire destitution of rain for the last three or four months, together with the fact that most of the houses in Bankok are covered with thatch, gave us reason to apprehend a far more serious result. But, through the mercy of Him by whom the elements are controlled, the flames were checked at the margin of the river. For a mile in length, the river was literally filled with boats, some containing the children and goods of families fleeing from the destroying foe, while others were loaded with men from authority, sent to aid in extinguishing the flames.

Obsequies of the king's son.

4. The king's son, on whom he had placed much dependence, and whom, (if any of his sons,) he would have wished to succeed him, died about eight months ago, and the funeral ceremonies commenced to-day, and are expected to continue a week or two. Near the palace is an area of two or three acres, in the centre of which has been erected, for the occasion, a large temple with a gilded spire, in which the corpse is to be burned. The whole building (if not too closely inspected,) has a magnificent appearance. The enclosure is lined on three sides, with stages which are occupied by play actors, but their motions and music might well put to the blush our American youth, and cure them of their fever for the *dance* and the *fiddle*. On my arrival at the place this morning, my attention was attracted by some fifty or sixty of the king's servants (of various nations,) each bearing an artificial tree covered with yellow flowers, which flowers were composed of new dresses for the *talapoins*, as presents from his majesty to his priesthood. After these, followed a large number of small pagodas, each containing a new rice-pot, and other utensils for the priests. Passing round the temple, I saw three or four white horses (brought from Penang,) dressed out with silver bridles, silver saddle-cloths, and golden stirrups, and some black horses harnessed before a coach, (which came from Bengal.) These were for ornament, and not for use. The number of people present have been variously estimated from 70 to 120,000. The king of Lagore arrived yesterday in a small brig, with an elephant as a present to the king.

* Mr. and Mrs. Ingalls were designated to Arracan.

5. A man with the small-pox was brought to my house to-day.

6. Sabbath. Bunti became much excited to-day, while speaking upon the future punishment of the wicked, and in the closing prayer his desires, overborne by the fulness of his heart, were uttered only in broken accents. The assembly retired in solemn silence.

7. At the monthly concert to-day all were present but Chek Peng. He is so far worn out by a protracted consumption, as to be unable, (though to-day for the first time,) to attend our religious meetings. His prayers however have ascended from his humble cottage in behalf of the heathen.

I have supplied most of the Chinese junks with books. The number of junks now here, is about thirty, and will probably be considerably increased. Some have already sold out their cargo and are nearly ready to return, laden with sugar and rice. Ivory, sapan-wood, &c., in considerable quantities, are taken from here to China.

I have on the list of my patients two Chinamen, who came from Yuthia in a small boat, which they have anchored in the river in front of my house, where they cook their rice and take their sleep, coming every afternoon for medicine. They were three days coming from Yuthia, and say, that that city contains as many people as this.

27. Our Chinese audience to-day filled the room in which we are accustomed to assemble, and occupied two rows of seats across the verandah. About half of them belong to the junks, and expect to return to their native country by the next monsoon. They listened with attention to the declaration that they were sinners, and without repentance must go to hell; but that by faith in Jesus Christ who was preached to them, they might without distinction of age or rank go to heaven, and be forever exempt from suffering. Before the hour of service, a Chinaman had asked me how I knew there was a God, if I had never seen him. As this is a somewhat common objection among them, I thought best to introduce the subject before the assembly. And presuming that few if any of them had ever seen the emperor of China, I had only to return the question for their own solution, by asking how they knew that there was such a personage as the emperor of China, if they had never seen him? It is to be hoped that some of these precious souls will take with them to their native

country some of the knowledge, if none of the power of the gospel. If there are other positions more favorable for giving the gospel to China, they ought to be occupied; but surely *this* is too eligible a stand to be neglected. During the last week I have treated more than one hundred different patients, having from forty to sixty each day. I have a Portuguese attendant, who has learned to assist me in the Dispensary.

29. I have recently received repeated marks of friendly attention from the commander of a junk from Seang-Hai, (situated between Canton and Peking:) in return I presented him to-day with an entire copy of the sacred scriptures in Chinese, with which he appeared much pleased, promising to read them attentively, and preserve them for the benefit of his crew, which consists of about twenty men, all of whom speak the Teo-chew dialect.

If the Board should send other missionaries, as I trust they will, to labor here for the Chinese, my present impressions are, that it would be desirable for them to study the Teo-chew dialect, since that is the native dialect of most of the Chinese here, and is understood to some extent by those of other dialects who have resided here for any considerable time. A majority of the men on board the junks which annually visit here from China, also speak the Teo-chew dialect. There need be at present no fears indulged in relation to over-supplying this class of people in Bangkok.

To those who are interested in the Chinese generally, I would recommend the perusal of "Barrow's Travels in China," which, on the whole, gives a more correct representation of the character and customs of the Chinese, than any other book I have seen.

30. A Chinese school, consisting of eight boys, has been in operation in the lower part of my house for a week, under the immediate charge of an assistant.

Chek Peng, one of the members of the Chinese church, died in peace this day, at the mission house, in the sixty-first year of his age.

Obituary of Chek Peng.

He was a native of a northern district in the province of Canton, China, whose inhabitants speak the Teo-chew dialect. The first forty-five years of his life were spent in his native land; but finding there, that his utmost diligence with a rigid economy, could

afford him but a scanty support, he resolved to follow the example of many of his countrymen in coming to this place, where the necessaries of life can be secured with comparatively little labor. Here he commenced in the capacity of a market-man, and soon secured to himself, in addition to the means of support, a little surplus fond with which he was induced to seek his fortune in games of chance, to which his countrymen are passionately devoted. This, with its associate practices, soon reduced him to poverty and disease; and these, again, may have been the means of teaching him the emptiness and uncertainty of earthly enjoyments, while the instructions of Christian missionaries, (those particularly of Mr. Abeel,) directed him to an abiding good, in the religion of Jesus Christ. He was baptized by Mr. Jones on the 8th of Dec. 1833, and since that time he has maintained in the midst of heathen associates the character of a humble disciple of the Redeemer. From my first acquaintance with him he has been wasting away under the influence of a consumptive disease, but has exhibited obvious marks of growth in grace, and of preparation for the heavenly world. During the last few months of his life, he has been eminently a man of *prayer*. Living near to us for some time previous to his death, his voice in supplication to the Father of mercies was among the last sounds we heard on retiring to rest, and the first to salute us in the morning. The last time he was able to meet his brethren at the monthly concert, he seemed much affected, and, after engaging in prayer, in turn with the other members, he requested the privilege to pray with us the *second* time, and as he poured out the feelings of his overflowing heart, in praise to God, and prayer for the poor heathen, we felt that "God was not far from every one of us." A few weeks before his death, he called me to his room, and said, that he thought he should not live long. I asked him if he was ready to go; to which he replied that he should *rejoice* to go. I then asked him if he should be willing to live, if it were the will of God. After a little deliberation he said, that he should "rejoice to live, if God wished him to, but that he had a desire to go." During the last days of his life Bun-Ti had frequent conversations with him in relation to his future prospects and the little church, and the world he was about to leave. He ever

expressed on these occasions a humble confidence in the Savior of sinners, and a deep solicitude for the prosperity of the church, and the salvation of his countrymen. On the day of his death he expressed much joy in prospect of his departure, even while suffering under severe paroxysms of pain. After attending him through one of these, which appeared more severe than any of the preceding, he at length became calm, then, placing his cold hand in mine, and by a gentle pressure, told me that he was *happy*—and expired.

The following day, after having been shrouded in a winding-sheet, and laid in a becoming coffin, the corpse, in accordance with his request, was buried; and not *burned* according to the customs of the country.

The subject was improved, for the benefit of the surviving members of the church and others, on the following Sabbath.

Chinese School.

April 25. A few schools of different kinds have been started at various times here, by the missionaries, but little in this way is being done at present. The only school we now have under our supervision, is one for Chinese boys, including some of the children who composed a school formerly under the direction of Mrs. Jones. These, as well as most other Chinese boys here, are the descendants of Chinese, who have intermarried with Siamese, &c. Consequently, the children *speak* the Siamese language, but in learning to *read*, they wish to learn the Chinese. Thus, in learning to read they learn, in its most extensive sense, a *new language*, but so does the boy whose colloquial is pure *Chinese*. And though a superintendent or teacher, in preparing to be useful in this department, must learn the *Siamese* and the *written Chinese*, still his task can be no greater than if he were to learn both the written and colloquial Chinese; neither would he in any additional sense have to learn two languages.

A more formidable difficulty lies in the character and manners of the people. The Siamese children are educated (if education it can be called) by the priests at the wats; and strong prejudices must be overcome before they will be committed to the instruction of foreigners. Another difficulty will arise from the Roman Catholics, who, judging from our little experience in this matter, will do all in their power

to keep the children from Protestant influence.

Distribution of Books.

May 1. I have to-day had an interview with Chek Héih, (a brother to Bun-Ti,) who has just returned from a tour into the jungle. He had taken with him a quantity of Chinese books, which, he says, he has distributed, to those only who could read; and now requests another supply, as he is about to leave again for a similar tour. Though he goes mainly on business of his own, still he appears interested, from the desire of the people to receive books, to gratify their curiosity: he says that he finds Chinamen wherever he goes. I have just put him up a bundle of books as large as he can carry, with the confidence that they will be distributed as directed, though I have no reason to think the distributor a Christian, or that the receivers will desire them *because they are religious books*. But if they will accept them and read them from *any motives*, we may hope good to follow. I am also putting up a box of books for one of the sons of a member of our church, who is about to leave for China, where he has promised to see them faithfully distributed. He is going to an interior district, which has never been favored with Christian books. I have recently visited nearly all the junks here, for the second time, and supplied them with books for their homeward passage, and a few for their friends in China.

Still I am induced to believe, from the little I can discover, that it is chiefly in connexion with the instructions of the *living teacher*, that the circulation of religious books may be a valuable auxiliary, in giving the gospel to the heathen. Four fifths, perhaps, of the heathen, who pretend to read, might repeat the words of a book, from the beginning to the end, and, if there were not some external circumstance by which they might determine, they could not tell even the *subject* of the book.

On my first acquaintance with the Chinese, I was pleased to learn that so many could read; but I soon found that, if interrogated in the language of Philip, "Understandest thou what thou readest?" they might, with at least equal propriety, answer with the Ethiopian eunuch, "How can I, except some man shall guide me."

General View of the Mission.

There are a few in addition to the members of the church, who seem to

be seeking after the truth. Five or six of these are as regular attendants, on Sabbath meetings, as the church members. The Chinese brethren all seem to evince the growing piety of true Christians. Bun-Ti is increasing his familiarity with the truths of the gospel, and becoming more ready and practical in their illustration, and application. It is pleasing to notice with what interest he receives any new idea, connected with the system of salvation by Jesus Christ. He is employed, as usual, during such a part of the day as I can study, as my teacher in the language, and the remainder of his time is spent in writing and reading. He is now writing an exposition of several passages of scripture, which may perhaps be worthy of print, and circulation in the form of tracts. I find that a variation of style, even in the *written* language, is desirable in order to have books adapted to the various dialects spoken by Chinese. This difference in the mode of writing is comparatively small, when viewed in connexion with the different forms of *speech*. Bun-Ti will probably be able to furnish some small books, better adapted to the prejudices, and more in accordance with the style of his countrymen, than can be written by foreigners, and though his religious knowledge is comparatively limited, still, he possesses a tolerably correct idea of the saving doctrines of the gospel, and is not slow to meet the popular objections of the heathen. Should his writings not be printed, he is perhaps taking the most successful course to become acquainted with the scriptures himself, while it affords me a profitable exercise to look over his writings for the purpose of suggesting any alterations of sentiment, that might not be thought to be in harmony with the scriptures.

4. After an absence of nearly six months, Mr. and Mrs. Johnson* arrived to-day from Chantibun, being two days on their passage. They now occupy a part of my house, expecting on the return of Prah-Klang, to have the privilege of returning to their own house, from which they were expelled by the interference of some petty officers, (before going to Chantibun.)

8. Sabbath. Br. Johnson took a part in our Chinese exercises to-day. His remarks could be but partially understood by the assembly, from the circumstance of his speaking a differ-

* Missionaries of A. B. C. F. M.

ent dialect. I hope he may soon gather an assembly of Hokien people, his efforts having been directed to the language of that class of the Chinese.

9. At about 11 o'clock last night I was aroused from sleep by the cry of fire, which was consuming some floating houses on the other side of the river directly opposite from our place. The house took fire from an opium pipe, while the intoxicated occupant came near being consumed. There being no wind, the fire was checked after destroying two houses. We have today been blessed with copious showers of rain, which will render us less exposed to danger from this source; still we are reminded on every hand, that we hold our lives, and what little else is intrusted to us, at the pleasure of our Heavenly Father,—and this is our great consolation.

15. Sabbath. We have had but about thirty at our Chinese worship today. This diminution from the usual number may be owing in part to a shower of rain, (with which we are daily favored,) and partly to the departure of the Chinese junks, from which we have had several attendants. The subject of remark to-day was drawn from that part of our Savior's history which relates to his going, at the age of twelve years, with his parents to Jerusalem, to attend the Passover.—“Christ our passover,” became a theme of interesting discourse with Bun-Ti. He also explained particularly the origin of the Passover, which seemed to be listened to with much interest by the assembly.

Notices of Climate, &c.

16. During the last ten days we have enjoyed a shower of rain nearly every day, and the thermometer, at 3 P. M. has ranged from 82° to 91°. During last month, at the same time in the day, it ranged from 92° to 97°. April has been by far the most oppressive month I have experienced here. At 6 A. M. the mercury stood at 78° and 86° and at 7 P. M. at 84° and 90, and much of the time not a breath of air in circulation, and neither rain nor dew for months previous, with scarcely a cloud to veil from us the burning sun. After such a season we are prepared to appreciate these showers of rain, given us by our Heavenly Father. It is worthy of remark, that notwithstanding the excessive heat and want of rain, vegetation here wears a perennial verdure. Gardens for the cultivation of

esculent vegetables, are irrigated by means of canals; but forest and fruit trees, whose roots can scarcely reach moisture, appear to flourish as well in the dry as in the wet season. Forest trees grow to a greater size, and fruit trees sooner come to maturity, here, than in the United States.

I think that tropical fruits and flowers are far inferior to those of temperate latitudes.

22. Sabbath. To-day we had a fun assembly, who listened with attention while Bun-Ti read and explained the portion of Scripture which says that Jesus entered the synagogue, and read, from the book of the Prophet Esaias, predictions concerning himself. Br. Johnson and myself followed him with some remarks.

After religious service to-day, a Chinaman called at my room with a pen and a roll of paper in his hand, which indicated that he was a man of letters. He appeared to have considerable acquaintance with books, and from his conversation, showed that he had read several of our Christian books, and proceeded of his own accord to give his countrymen a long exhortation to obedience to God, and faith in his Son. This afforded me an opportunity to apply the subject to his own case, and inquire if he obeyed God and believed in the Savior. But he showed himself a stranger to the power of the gospel, and at heart an enemy to the truth, while he thought, with many others, to extol our religion by way of compliment to us.—He took a copy of Scripture extracts, with the promise of returning for another when he had read this.

I have recently, as time and circumstances would allow, been out among the neighboring inhabitants for conversation, thinking it would aid in acquiring their language, while some instruction might be communicated to their dark minds.

Cherokees.

EXTRACTS OF LETTERS FROM REV. E. JONES.

Under date of Four Mile Branch, Monroe Co., Tenn., Sept. 9, 1826, Mr. J. writes,—

Since my last, the Cherokees of our vicinity have been kept in a state of constant agitation, by the urgency of the government agents to induce them to agree to the late treaty made, by a few individuals, in opposition to the

protestations of the body of the people. In consequence of this, and having suffered some molestation from the officers of government, with the prospect of being exposed to further vexations; we have been much hurried in removing to this place, and in attending to preaching appointments previously made.

I am now just returned from br. Bushyhead's, where we had a series of meetings, commencing on Friday, and continuing till Monday noon. Br. B. had fitted up his large barn for the occasion, with seats and a temporary pulpit. He also made comfortable provision for the accommodation of persons coming from a distance, and for their horses. I presume that from fifty to seventy persons were entertained at his house during the meetings, besides occasional refreshment, of which many more partook. The attendance was very good, but heavy rains, on Saturday and Sunday morning, prevented great numbers from coming. The congregations were serious and attentive. On Saturday one full Cherokee man, and two females, of mixed blood, gave an interesting account of a work of grace on their minds, and were received for baptism. One of the females is a daughter of the late venerable chief, Charles Hlicks. On Sabbath, they were baptized, by br. Bushyhead, in the presence of a large concourse of people. It was a solemn and delightful scene, to witness those lately emerged from darkness and death, thus obeying the ordinances of the Lord of life. In the afternoon the Lord's supper was administered, and I trust the Lord was present to humble and soften and bless the hearts of his people, in their approach to his sacred board. On Sabbath night, five came forward, to unite with the church in prayer. The meeting was concluded about noon on Monday. May the Lord crown with his blessing the seed sown in weakness, and cause his word to diffuse a holy influence throughout the community.

Br. Bushyhead has lately baptized four other Cherokees. Two at Coosawattee, a place at which unsuccessful attempts have been made for many years past. The prospect at present is quite encouraging. The other two were baptized at Big Spring, near the Council Ground, at which place the prospect is also encouraging.

Mr. Jones adds in a postscript dated Oct. 6,

At the General Council of the Cherokees held on the 15th ult., they re-

jected the late treaty unanimously, as a fraud on the United States and an act of oppression on the Cherokee Nation.

The following communication is dated October 24.

I am happy to have to communicate to you some further instances of the success of the gospel among the Cherokees. Some time ago, it was feared that the present trouble would greatly impede, if not entirely stop, the progress of the gospel. In this, however, we are happily disappointed; for though many obstacles are thrown in the way, there is an influence abroad quite favorable to the spread of the religion of the Savior.

Through the southern and western parts of the mountain districts, frequent requests for preaching continue to be made, and serious attention has been paid whenever they have been visited. And below the mountains, in all directions, the prospect is quite encouraging. Along the course of the Etawa river, sixty or seventy miles, the people are, every where, anxious to have the visits of our brethren repeated.

Coosawattee has greatly increased in interest. On the 8th instant br. Bushyhead, in company with two other brethren, visited that place. Seven came forward to tell what God had done for their souls; and were received as candidates for baptism. One full Cherokee man, three females, and one female, part white, were baptized. Two full Cherokee females, not being prepared, will be baptized next visit. In that benighted neighborhood, there are now nine professed disciples of the Lord Jesus. May they shine as lights in that dark place.

On Sabbath, October 16, and the two preceding days, we had a series of meetings at our camp-ground, near Valley Towns. Br. Bushyhead and some brethren from his church, came up to help us. The weather, at the commencement, was quite unfavorable, but on Saturday it became more pleasant, and a very good congregation attended, and continued till Monday morning. The meetings were interesting and solemn, and, I trust, many of our brethren and sisters enjoyed the presence of the Lord, especially in their approach to his sacred table, which was spread with the emblems of the body and blood of their dying Savior.

Six full Cherokees gave interesting relations of the exercises of their minds, and were approved by the church as

candidates for baptism. Thus, we have still cause for thanksgiving, that the Lord continues to bless his own word, for advancing the interests of his kingdom. O! that the Holy Spirit may brood over the unrenewed multitudes, till they shall become submissive subjects of divine grace.

It appears that God has not yet finished his work among the Cherokees; for at the moment that human prudence would dictate relaxation of effort, Providence seems to be enlarging the sphere of action, and urging to renewed energy in the work of the Lord. "Work while it is day;" for the time may come, when our labors among this interesting people can no longer be prosecuted, or, at least, not without an entire change of plan.

Mr. Jones again writes under date Dec. 20,—

Two weeks ago I was at Valley Towns, for about ten days, and was highly gratified to find the members of the church affectionate and humble. On Sabbath day the 6th instant, at Galancee, I had the pleasure to bury in baptism five full Cherokees—four males and one female. The day was extremely cold, but they were not intimidated. A large and attentive congregation was present. At the river a large fire was prepared, so that the people attended the service with considerable comfort, notwithstanding the severity of the weather. After returning to the house, several came forward for prayer. And at the conclusion of the meeting, brother Oganaya made some very appropriate and affectionately grateful observations, on the kindness of God to the Cherokees, in sending to them the messengers of peace; and proposed that, as existing circumstances required our separation for a time, we should unite in a parting prayer for blessings on those who were about to go, and protection of those who remained; which was offered most fervently. In taking leave, the feelings of almost the whole assembly were much affected, and every eye was suffused with tears. Our parting, however, was not viewed as final; but only as a temporary interruption of our fraternal intercourse. I trust I shall still be able to visit them frequently.

On Sabbath day Nov. 20, and Saturday preceding, the native brethren had a two days' meeting at Oodeluhee. Brother Wickliffe baptized two males and one female. The meetings were fully attended and quite interesting.

Our native assistants are making encouraging improvement in intelligence and seriousness. Their exhibitions of the plain and important truths of the gospel, are solid, fervent and interesting. I hope the Lord will make them increasingly efficient instruments for advancing his glorious kingdom.

I hope our friends will not forget us, at the throne of grace.

EXTRACT OF A LETTER FROM MR. BUSHYHEAD.

In confirmation of some of the facts stated in the preceding letters from Mr. Jones, particularly with reference to the feelings of the Cherokee Nation, in view of their removal to the west, we subjoin a few lines of a letter just received from the native preacher, Mr. Bushyhead, dated Dec. 29, 1836. For the satisfaction of any who may not be aware of the extent to which the English language has been cultivated among the Cherokees, we shall give the extract as it stands in the original, without the change of a letter.

It was with great pleasure I found my family and bretheren and friends of my own flesh well at my return from Washington, after being six months and six days absent.

It was truly sad news that we bore to them about our country being sold by a few unauthorized individuals, and then ratified by the senate of the United States, which was very unexpected to them.

I had the pleasure of baptizing thirteen cherokees, since my return from Washington. And it is evident the work of the Lord is going on in the midst of distresses and oppression &c.

Brother Beaver, and myself have formed a circuit, this last fall, of about two hundred and thirty or forty miles round. It is interesting to see the people flocking in to hear the word of God preach'd or read.

Creeks.

EXTRACTS FROM THE JOURNAL OF MR. ROLLIN.

(Continued from p. 23.)

Our readers have undoubtedly observed that Mr. Rollin and family, while laboring with great constancy at their station among the Creeks, have suffered much from repeated attacks of fever, and at our last date were contemplating a removal to another station in the Spring. The following extracts from his

journal show that he has been led to anticipate the time of his removal by an order from the acting superintendent of the Indian Territory, addressed to him in common with the other missionaries to the Creeks, stating that the chiefs and principal men of the nation had alleged certain (groundless) charges against the missionaries, and that under the excitement then existing among the people, their continuance there was "not safe." It has since appeared that the Creeks were instigated to the measures alluded to, by Indian traders, and that they signed the memorial containing the allegations, with reluctance. Their personal feelings towards Mr. Rollin may be learned from the fact that most of the chiefs who signed the memorial, assembled with others, at the station, Sept. 24, without interference on his part, and "in open council fully exonerated him from all charges contained in said instrument."

Sept. 18. The assembly at worship was large and solemn, while I endeavored to point them to the day of judgment, and bring its awfully interesting scenes to view.

21. From Jan. 1, 1836, to this date, eight have been baptized; six have been received by letter; two have been excluded; one has died in the faith of the gospel.

25. This day, preached to a full assembly, probably for the last time in this nation. I addressed the disciples and the congregation to whom I have been accustomed to speak, in the name of my Master, for nearly two years past. My own heart was dissolved, and the assembly were melted into tears, as I bade them adieu. An order from the agent, Wm. Armstrong, bids us depart, and I feel it duty to obey. And while I regret leaving these dear sheep and lambs of Christ's flock here in this wilderness, in the midst of wolves, for whom the sympathies of my soul have often been drawn forth,—I rejoice that the great Shepherd still cares for them, and will preserve them safe unto his heavenly kingdom.

Nov. 5. This day arrived at the Shawnee mission-house after a protracted journey of more than four weeks. We feel that we are called upon to devote ourselves anew to the service of that God who has sustained us in the wilderness, and brought us in safety to this new field of labor.

6. Lord's day. Had the privilege of hearing the truth dispensed by our respected brother McCoy. Afterward we sat down to commemorate the suffer-

ings of Jesus: the season was truly refreshing to my soul. I was rejoiced to see a good number of the Shawanoes present.

11. By the advice of the brethren, I occupy a part of the mission-house here, with a view to commence missionary labors among the Shawanoes.

In consequence of the unsettled state of the Creeks, as above indicated, the immediate charge of the Creek Mission will devolve for the present on the native preacher, Mr. Davis. Mr. Kellam, who, it will be recollected, was designated to join this mission, is expected to pass a few months at the station among the Choctaws, occupied by Mr. Smedley, where, in addition to teaching school, he will have the opportunity of preaching on the Sabbath to the Choctaws, and occasionally to the garrison at Fort Coffee. He arrived at Fort Coffee with Mrs. K. and Miss Taylor, Nov. 21, "well and happy."

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers. The number of corporate members is

86	
of corresponding members,	19
"honorary do.	1,901
Total,	2,006

The concerns of the Board are under the immediate charge of a Prudential Committee of six members, three Secretaries for Correspondence, and a Treasurer. There are seven General Agents.

The 27th annual meeting was held at Hartford, Ct., in September, 1836.

Summary of the Twenty-seventh Annual Report.

During the past year the receipts of the Board have amounted to \$176,232 15, and the expenditures have been \$210,407 54; besides \$37,900 intrusted to the Board and expended by its missionaries for various bible and tract societies. The number of missions now under the care of the Board, is thirty-one, including eighty-one stations, at which are laboring one hundred and fifteen ordained missionaries, five of whom are regularly educated physicians,

ten other physicians, sixteen teachers and catechists, eight printers and book-binders, fourteen other lay assistant missionaries, and one hundred and fifty-eight married and unmarried female assistant missionaries; making in all three hundred and twenty missionary laborers sent from this country; and, including five native preachers, and seventy-two other native teachers and assistants, three hundred and ninety-eight persons now connected with the missions of the Board and supported from its funds. Of these, fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three, have been sent forth during the year. Connected with the several missions are forty-four churches gathered by the labors of the missionaries, embracing 2,003 members, also 420 schools, embracing 17,715 pupils, besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction. There are ten printing establishments for the use of the missions, (at three of which are type and stereotype foundries,) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen different languages, spoken by more than 450,000,000 of people; and during the year have printed not less than 481,665 copies of books, tracts, and portions of the scriptures, embracing not less than 18,610,836 pages. The whole number of pages printed for the missions of the Board since their commencement is not far from 116,000,000.

WESTERN FOREIGN MISSIONARY SOCIETY.

Organization and Operations.

This Society is formed by a union of synods, and a union of presbyteries, as such, in the work of foreign missions. Each synod appoints three ministers and three elders, and each presbytery one minister, and one elder, to be members of the Board of Directors. The Synods of Pittsburgh and Philadelphia are now formally united in this blessed work; and the Synods of Ohio, Kentucky, New York, and New Jersey, have recommended the Society to the churches within their bounds. Twenty-two presbyteries have united with the Society, and are each entitled to two members. The Board of Directors, at their annual meeting, choose from their own members, the Executive Committee consisting of five ministers and four elders, two corresponding Secretaries and a Treasurer, by whom the business of the Society is conducted. The annual meeting of the Board of Directors is held at the time and place of the meeting of the General Assembly, which enables the most distant synods and presbyteries, without expense or loss of

time, to be represented in the Board, by appointing as members their commissioners to the General Assembly. The seat of the operations of the Society is at present in Pittsburgh; but the Board of Directors may change its location, when, in their opinion, the interest of the Society will be thereby promoted.

The Missionaries of the Society, including females, now in the foreign field, are—In Northern India, 14—In Smyrna, 4—Among the Western Indians, 6. They are preparing, and expect to send out, during the year, 72 male and female missionaries to the following most important stations—To Northern India, 10—To the Western Indians, 24—To Smyrna, 10—To Africa, 4—To Calcutta, 8—And to China, 18. Of this number, 28 are already engaged, and the reinforcements to Northern India, to Smyrna, and to Africa, will be ready to embark in a short time. To sustain their present missions, and the proposed enlargement, seventy-five thousand dollars will be required, and from the spirit manifested by the churches, it is confidently expected that they will not permit the missionaries to be detained from the perishing heathen, for want of the means necessary for their support.

For. Miss. Chron.

FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

The Society was incorporated in Maine, January, 1833. The third annual meeting was held at North Parsonsfield, Sept. 20, 1836. The missionaries of the Society are Messrs. E. Noyes, and J. Phillips, and their wives, who sailed in company with Mr. Sutton, September 1835, to join the Orissa mission. They arrived at Calcutta, Feb. 5, 1836, and at Cuttack, the station assigned to Mr. Noyes, 200 miles from Calcutta, March 11. Mr. Phillips is stationed at Balasore, 120 miles south west of Calcutta. The following is an extract of a

Letter from Mr. Noyes dated March 30.

Having been informed respecting the time when we should arrive (at Balasore,) he (Gunga Dhor, a native preacher,) came two or three miles to meet us. His heart was elated with joy to see us, and he strenuously insisted that one of us should remain at Balasore. He said, "there was much jungle in this country, and we want men to come, who will not merely live among it, but who will cut it up."

I went one afternoon into the bazar to hear him preach, and though I could not understand him, yet his countenance and gestures evinced that his whole soul was in the work.

While we were at Balasore, the Dol,

Jatra was held, a great festival of the Hindoos, at which they celebrated the marvellous acts of Krishnoo. The ceremonies consisted in drumming and various kinds of native music, and throwing red powder upon each other. Some whom I saw appeared almost exhausted and really intoxicated from their long continuance of the worship.

Having spent one week very happily at Balasore, with brother and sister Gung Dhor, we resumed our journey, which was increasingly interesting. The mud huts which we passed, were more miserable than any we had hitherto seen, and were generally surrounded by a host of Juggernaut's pilgrims, many of whom were in a state of starvation and extreme misery. As we approached Juggernaut, the number of pilgrims, of human bones and dead bodies, greatly increased. Never shall I forget the scene we witnessed at Bhudruck. My heart was painfully affected as I walked by the river side, only four or five rods

from the serai, in which we had stopped. I could scarcely step without placing my feet upon human bones, and while standing in one place I could count eight or ten bodies recently deceased, and with the flesh still on. The vultures, ravens and dogs seemed to sport in devouring their prey, and were increased to an unusual size on account of their luxurious fare. These were the bodies of pilgrims on their way to Juggernaut, who had stopped and died in the same place where we were resting. Oh! exclaimed I, are these bones, bone of my bone, and this corrupted mass, flesh of my flesh? And had they like myself, immortal spirits, once in a state of probation, but now sealed unto the judgment of the great day! These were all poor idolaters, who died in the actual practice of idolatry, and who are now gone to receive their sentence from that Judge who has declared that no idolater shall enter the kingdom of heaven.

Morn. Star.

Donations from December 15, 1836, to January 15, 1837.

Farmington Academy, Me.—The Pupils, with .25 added by the bearer,		
Mr. J. Upham,—(omitted in the Mag. for Jan.)		13,25
Alton, Ill.—Mr. Mark Pierson, per Mr. R. Flagg,	25,	
Boston, Ms.—Mr. R. Flagg,	5,	—30,
East Winthrop, Me.—Bap. ch. mon. con., per Rev. J. H. Ingraham,		12,
New York—Oliver St. Fem. For. Miss. Soc., for outfit of Messrs. Thomas and Bronson, per Mrs. L. Ferrier, Sec.,		410,
Do. do. for India Rubber tent, for do.,		23,
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Boston, Ms.—Bap. For. Miss. Soc.—Col. from June 3, '36 to Jan. 8, '37—of Mrs. Abigail Ripley, to ed. Bur. child named Mary Ripley, 50,—Venus Manning, 1,25—Male Prim. Miss. Soc. of Fed. St. Bap. Soc., D. Cummings, tr., 135,10—Unknown friend, 5,—mon. con. in Charles St. 42,70—Union St., 118,61—Baldwin Place, 48,10—Federal St., 44,62—Federal St., Prim. For. Miss. Soc., Mrs. H. Lincoln, treas., 88,75—Dea. Th. Pettingall of St. John, N. B., for Bur. Miss., 60,—Bur. Miss. Soc., Mrs. D. Sharp, tr. 63,—per Dea. J. Loring, tr.,		657,13
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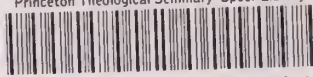
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